

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 21.

CARLISLE, JUNE 13.

Vol. I.

MR. WOLFF'S DISCOURSE.

[Continued from page 310.]

Pleasing Circumstances.

I had, however, at Alexandria the satisfaction of being visited by aged Jews, who came not with the intent of arguing, but as they expressed themselves, to hear from me words of peace." There came Jews to me who were already in possession of the New Testament, and were acquainted and delighted with the contents of it. They received me most kindly when I entered their Synagogues, and even gave me permission to read aloud to them in their law. They complained to me of the decline of learning among the Jews of Alexandria, of which the plague, which prevents them from sending their children to school, is one of the chief reasons. (They mentioned to me the names of their distinguished Rabbis who flourished in the last century, as for instance their great orator Rabbi, Mose Israel, and Elian Israel.) And it is remarkable that Alexandria was visited 50 years ago by an Abyssinian Jew, who was only acquainted with the five books of Moses, and the books of Joshua and Samuel, and he told them that his forefathers had been sent to Abyssinia by king Solomon, when he sent his expedition in search of gold of Ophir, and themselves settled in Abyssinia. The Alexandrian Jews have also been visited by one of the Beni Khaibir, who are supposed to be the Rechabites mentioned in Jeremiah.

Favorable dispositions of Catholics and Greeks.

I had likewise the satisfaction of observing a great eagerness among Gentiles, as well Catholics as Greeks,

to receive the word of God and other publications which prove the doctrines of Christianity, with which I was able to furnish them, and for which I must here express publicly my Christian thanks and obligations to the Malta Bible Society, who kindly supplied me with them before my departure to the Levant. It is true the Catholics made at first some objections, supposing that we gave them translations according to the English translation. This objection, however, ceased as soon as I proved to the Levantine Catholics, that the Arabic translation was exactly the same which was published by the Propaganda at Rome: and to the Italians, that the Italian translation is that of the Archbishop Martini, which received the approbation of Pope Pius the sixth, and both translations are from the Latin Vulgate, sanctioned by the Council of Trent.

Visit to Cairo.

At Cairo there are two sects of Jews. The first and most numerous are the Talmudists, who take for their guide not only the Old Testament, but likewise the Talmud, a compilation by the Rabbis about the time of Christ. The second sect of Jews at Cairo are the Caraites, who admit only the authority of the Old Testament, and reject entirely the Talmudistical traditions. I waited first on the Rabbies and Chiefs of the Talmudist Jews, and met with the kindest reception imaginable. I conversed with them first about the writings of their learned Rabbis in former ages, and acknowledged candidly the merits of some of them, (as for instance Rabbi Moses Bar Maimon, Moses Bar Nahman, Abarbanel, prime minister to King Ferdinand V. and Jonathan, Rabbi of the Jews at Hamburg.)

They have 10 synagogues at Cairo. These I visited, at their request, when they were all assembled to celebrate their Kosh-Hashana, at the beginning of the year, when they sound the trumpet. After that, the whole congregation, shedding abundance of tears, exclaimed, "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance." I could not help saying, "Oh that thou, Lord, mayest shower down upon thy people the power of thy grace, that they may really hear the trumpet of salvation, that they may worship thee in the Holy Mount at Jerusalem, that they may acknowledge that thou Jesus of Nazareth art the same yesterday, and to-day, and forever, on whose thigh and vesture is the name written; "King of Kings, and Lord of Lords!" I had frequent conversations with Jews on the subject of Christianity. More than fifty Jews at once called on me in the British Consulate and read for several hours in the Gospel. One whom I knew at Alexandria said to his brethren; "We must argue with this gentleman, and hear his reasons, and if he is right, we are obliged to acknowledge it." A young genteel Jew to whom I had given a New Testament, told me had spent the whole night in reading it, and he was able to tell me the contents of a great part of it. He told me that he intends to embrace christianity and travel about and converse with other Jews on Christian topics, and that his relations who reside in England have already acknowledged the truths of Christianity and are baptized. Whether he was sincere or not, this only the Lord knows who searches the hearts and reins. I distributed at Cairo above 100 Hebrew New Testaments and several hundred Tracts, and had daily conversations with the Jews, and even in several assemblies they discussed among themselves the subject

about which I had conversed with them, and I even had the satisfaction to observe that a Jewish Father read the Gospel to his son. And shall we suppose that this inquiry into the truth of the Gospel will be in vain? Certainly not! "For thus saith the Lord, as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." One look of the Lord made Peter weep; and one look of the Lord may make Israel to mourn and enable them to answer him thrice, "Lord thou knowest that we love thee."

In the Consul's house at Cairo, I expounded the word of God every Sunday to Catholics, Protestants, two Renegadoes and one Jew. They all kneeled and said Amen when I addressed myself to our Lord Jesus Christ, and besought him to bring back the lost sheep and to receive kindly the prodigal son. Some disciples of the modern philosophy advised me however to preach the Gospel only to learned men. I told them it was my duty to communicate the glad tidings of peace even to babes.

Mount Sinai.

From Cairo I went to the Red Sea and Mount Horeb and Sinai. The monks in the Convent on Mount Sinai, 25 in number, received the word of God with great readiness.

Judea.

But let us hasten to that land which Moses was not permitted to enter, the land of Israel, the goodly Mountain of Lebanon and Jerusalem.—From Sinai I returned to Cairo and thus went through the desert to Judea. I came first to Gaza then to Askelon and then to Jaffa.

Samaritans.

I met at Jaffa with two of the descendants of the ancient *Samaritans* so often mentioned in the Bible.—When I came to Jaffa a second time, I observed to my great joy, that one of them had read through the whole New Testament and was delighted with the conversation our Lord had with one of their country women, and he mentioned it with delight that his forefathers were not the cause of the death of Jesus of Nazareth. And he made me a present of the history of the Samaritans, written 500 years ago by one of their Chiefs named Sheh Alsuri, who speaks of our Lord with high veneration. The Samaritans are found now only at Naplouse, the ancient Sichem, where are about 200 souls. The Samaritans have no Rabbis but Kohanim, or priests. Their High Priest died 50 years ago, and as he was the last of the lineal descendants of Phineas, they have no High Priest since, but priests of the family of Aaron, and Levites. They pretend still to know their tribes.—Most of them profess to be of the tribes of Ephraim and Manassah, a few of Dan and Gad. They admit only the five books of Moses. They know the Messiah under the name of the successor, because he is to be the Tahib, successor of Moses. They expect two Messiahs, the first to be called Joshua and the second and principal one, Moses. He is to be of the tribe of Joseph, and they believe he is already on the earth, and soon will make a most glorious appearance. They believe the resurrection from the dead, and future punishments. They like to have strangers come to inquire into their rights and ceremonies, for one of them said to me, “we know that when nations from afar will come to inquire into our state, the time of redemption will not be far off.” They sacrifice a lamb every year upon Mount Gerizim.

The Armenians.

From Jaffa I went to Acre, and there I met with 2 Jews whose heads had been convinced of the truth of Christianity. They were baptized in secret by a Protestant clergyman, who furnished them with New Testaments and Tracts. On Mount Lebanon I was visited by several Catholic Bishops, who desired Arabic Bibles and Testaments. The Armenians desired to enter into a strict union with Protestants. The convent Kanka was offered to me for establishing there a Lancastrian school. The Armenians made me acquainted with the writings of their Archbishop N——, who made the following prayer, “Spirit of God who didst descend at the river Jordan, and hast enlightened me with the baptism of thy holy fountain; I have sinned against heaven and before thee; purify me again with thy fire divine.” I met with a settlement of Jews upon the highest top of Mount Lebanon. They were in possession of the Hebrew New Testament, published by the London Society for promoting Christianity among the Jews, which was sent to them by a Jew from Saida. They professed their belief in Christ.

Christian denominations at Jerusalem.

I arrived at the holy city March, 9, 1822. There are at Jerusalem the following denominations of Christians.

1. *Armenians*, called and believed by the Jews of Jerusalem to be the descendants of Amalek. The Jews will not hold intercourse with them, because Antiochus dared to slay Israel.

2. *The Romanists* The Jews do not wish for intercourse with them, because Titus a Roman destroyed their temple.

3. *The Ethiopians and Copts*, upon whom the Jews look with indifference. The whole number of Christians is supposed to be 7,000,—and of Jews 10,000. After mentioning that in a

few days I distributed more than 1,000 copies of the scriptures among all these denominations, I will confine my remarks to the Jews.

(Remainder next week.)

A NARRATIVE

Of the state of Religion within the bounds of the General Assembly of the Presbyterian Church in the United States.

The General Assembly find it, every year, more difficult to exhibit a just view of the state of Religion within their bounds. The extension of their limits, the increasing number of their churches and communicants, the variety and importance of their religious institutions render this duty, at once pleasing and arduous. On these subjects, they do not judge it expedient to enter as much into detail as they have done on some former occasions; but they desire to furnish such a statement of the dispensations of Providence, towards the churches under their care, as shall impress their members with right views of their present state and obligations.

The Presbyterian Church, in the United States, embraces thirteen Synods, and more than seventy Presbyteries. One of these Presbyteries is in the eastern part of New England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the state of New York, to Missouri and Louisiana on the south-west, a distance of more than 1500 miles. No inconsiderable part of the population spread over this extended region is dependant on the Presbyterian Church for the ordinary means of grace. From that church, to a considerable degree, they expect the preaching of the Gospel, and the administration of its ordinances; the patronage of Literary and Theological Seminaries; the religious instruction of the young, and the encouragement and maintenance of charitable institutions. Could

we command an adequate supply of laborers for the field which we are invited to occupy, the amount of effort and responsibility devolving on us, would be increasingly great; but an adequate supply of laborers does not exist. The provision which has been made, and is now making, for the religious wants that have awakened our solicitude, will be stated in its proper place. At present, we wish distinctly to announce the fact, that the means of religious instruction are inadequate, in a lamentable degree, to the demand for their employment. From documents which will appear in another form, it is clearly deducible that our population is rapidly gaining on the means of religious improvement. To illustrate this position, in regard to the preaching of the Gospel, the following facts may be stated. In the Presbytery of Niagara, there are thirty-one churches, and only seven ministers and licentiates. The Presbytery of Albany is amongst those which are best supplied with the ministry of the Gospel; but, in four counties within its bounds, more than 50,000 souls are represented as destitute of adequate means of grace. In the extensive states of Mississippi and Louisiana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population, in a very interesting state, have no minister of our communion. In one city with three or four thousand inhabitants, much anxiety is evinced to obtain a stated Protestant minister.

These are some of the reasons for asserting that the means of grace are alarmingly inadequate to the exigencies of our population. To render this view more appalling, we are assured that the deficiency is increasing. New settlements, unfurnished with a christian ministry are forming in the

West; while the demands of the East are not diminished. The wave of emigration rolls farther and farther onward; and, unless God interpose, by some special movements of his people, in their favor, it would, really, seem that our children are likely to settle on the shores of the Pacific Ocean, without the Christian Religion.

Let us now contemplate some of the means which are employed for the cultivation of this vast field, and the particular aspects of Providence towards it, during the past year. The stated and ordinary means of grace have been afforded as usual; and our ministers, and elders, generally, appear to have been engaged with zeal and fidelity, in the various departments of their duty. The spirit of religious exertion is still active; and, in some instances, it has appeared in new and successful modes of operation. In addition to the efforts of Sabbath Schools, Chatechetical Instruction, Bible Classes, the Concert of Prayer, Bible Societies, Theological Seminaries, Education and Missionary Associations, we are happy to learn that more than usual attention has been paid to the religious instruction of seamen; and, that, on many minds the present condition of the Jews has made a distinct and affecting impression. While, on these subjects, it does not accord with the design of this narrative, to descend to particulars; we do not hesitate to invite the attention of our churches to the reports respecting them, which are now before the public; and particularly, to that of the Society for meliorating the condition of the Jews.

The Theological Seminary, at Princeton, has been unusually full during the last year. At present, it numbers eighty-five students. But the Board have still to detail the embarrassments under which it labors

for want of funds. (a) The Theological Seminary at Auburn, is yet in its incipient state, but represented as rising in prosperity. Its number of students, at present is thirteen.

The Board of Missions, acting under the direction of the General Assembly, have, as usual, made an interesting report. This Board have a few important auxiliaries in different remote sections of the country; and extracts from the journals of their missionaries show that their labours in many instances, have been suddenly and extensively blest. The Board make an urgent appeal for more liberal patronage in behalf of this ancient missionary institution. There are many other local societies within our bounds, aiming at the same grand object, among which the Assembly observe with pleasure the United Domestic Missionary Society of New York.

The proceedings of this Assembly contain a distinct representation, on the education of pious and indigent young men, for the gospel ministry. We are happy to perceive that this important object is commanding more attention among our churches, and as evidence of this, we refer to the exertions of the various Education Societies with their auxiliaries; and those in particular of the Presbytery of Albany, which alone is represented as having expended about 1200 dollars for this object, during the past year.

The United Foreign Missionary Society, though not confined to our denomination, commands, it is believed, throughout our churches, a good and increasing degree of favor. Hitherto its labors have been confined to our western Indians, among

(a) Will any of our congregations remain unmoved on this subject when they learn, from the Report of the Directors, that promising young men are every year prevented from uniting with the Seminary, for the want of pecuniary means?

whom it has now five stations with well organized education families. There should be but one sentiment among christians on the duty of patronising this noble institution. The directors, have nevertheless, to complain that their resources have been limited to an amount far short of their expenditures; and the Assembly would cordially unite with them in the hope, that the peculiarly imposing claims of this society, will not, much longer, suffer it to languish.

Having alluded to most of the means of religious improvement, enjoyed by our churches, it becomes us now to inquire what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterial reports, it appears that the whole number of communicants belonging to our church has been much increased; but it cannot now be ascertained to what precise extent, as many of those reports are imperfect.* Admitting these additions to have been of *such as shall be saved*, it is of little importance to us, whether they have been gathered into the Christian community, by the gradual distillations of the Holy Spirit, or by the increase of his influence which constitutes a revival of religion. Still there are many reasons for considering revivals of religion as peculiarly described; and the Assembly would disappoint the churches under their care, if they failed to designate those which appear to have been most remarkable. During the last year, the following congregations have been graciously visited viz. In the Presbytery of Niagara, Fredonia. In the Presbytery of Genesee, Sheldon,

(a) According to a standing order of the General Assembly, the names of the ministers and churches, under their care, will be published next year; and it is hoped that all the Presbyteries will be careful to send up their reports in the most perfect form.

Orangeville and Warsaw. In the Presbytery of Rochester, Riga and Bergen. In the Presbytery of Geneva, Romulus. In the Presbytery of Bath, Naples and Putney. In the Presbytery of Cayugo, Sempronius & Groton. In the Presbytery of Onondaga, Granby. In the Presbytery of Oneida, Utica, Paris, Shenandoah, Herkimer and Little Falls. In the Presbytery of Otsego, Butternutt's and Bowman's Creek. In the Presbytery of St. Lawrence, the continuation of former revivals, in Brownsville, Adams and Watertown. In the Presbytery of Champlain, notwithstanding many and great causes of mourning; they speak of a pleasing work of grace in the congregation of Mooers and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregation of Knox, Edinburgh, Kingsboro', Esperance and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New York, the Rutgers-street church has been blessed with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the erection of several new churches, and an augmented number of communicants. In the Presbytery of Jersey, Newton and New Brunswick, the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown, Baskenridge, Hacketstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Boundbrook. In the Presbytery of 'Susquehanna, Pike, Silver Lake, Windsor, and Athens. In the first Presbytery of Philadelphia, Doylestown, Neshmo-

ny, Deerfield and Kensington. These revivals, together with the good order and spirit of religious zeal, which prevail in the city of Philadelphia, renders this a highly interesting part of our spiritual vineyard. In the Presbytery of New Castle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it are Fagg's Manor, Upper Octarara, Nottingham, Charleston, Pencador, St. George's and Doe Run. The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the College of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Pa. Mill Creek and the Flats. In the Presbytery of Hartford, New-Castle, Slippery Rock, Long Run, New Salem, Mount Pleasant, Hope-well and Nishanok. This revival has been greatly promoted by Sabbath Schools and a system of visitation by several ministers. In the Presbytery of Grand River, Warren and Geneva, have experienced small revivals. In the Presbytery of Winchester, a number have been added to the church, in consequence of revivals at Fredericksburgh and Hartwood. In the Presbytery of Lexington, Lexington, New Monmouth, Oxford, Timberidge, New Providence and Fairfield. In the Presbytery of Hanover, Petersburg, Norfolk, Cumberland, Cubcreek and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno, and Little River. From the Presbytery of Georgia we have heard with peculiar emotions, not only of the wide and melancholy desolations which are spread around them, but of the reviving showers of divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and

more than ordinary additions have been made to the churches of Augusta, Savannah, Darien and St. Mary's.

We have given a brief enumeration of the places which have been favored with the outpourings of the Spirit of God. These revivals, bearing as they do, the marks of a genuine work of grace, must be regarded as among the most cheering dispensations of Divine Providence towards our churches during the last year.

We are happy to state that our friendly intercourse with the churches of Connecticut, Massachusetts, Vermont and New Hampshire, continues to be cherished; and that from the annual reports furnished by the delegates from those bodies, the impression is favorable in regard to the prevalence of truth and goodness in that region. Their Colleges, and Theological Seminaries and Missionary institutions are flourishing; and many of their churches have been visited with revivals of religion.

The Colleges of Hamilton, Dickinson, Jefferson, Alleghany and North Carolina, have been represented as in a flourishing state. Many of them embrace a considerable proportion of pious students; and, in all, it is believed, the cause of morality and religion is decidedly gaining ground. With regard to errors on the subject of religion, it would probably be correct to state that they are not making progress. Still it is deplorable, that in this age of light and revivals, so many teachers of false and destructive systems of religion should exist. They are chiefly to be found among our new and unprotected churches; and such a state of things calls as well for the watchfulness of those churches, as the sympathies of more highly favored christians.

There is another truth which fidelity does not permit us to conceal. In many parts of our country, an unusual degree of opposition to the re-

ligious charities which adorn the present age of the world, has been displayed. The manifestation of this spirit, should be considered as furnishing an evidence of the power and progress of religious exertion. It was not until the fire of God's altar was cast into the earth, that there were *voices and thunderings and an earthquake*. Still such a state of things should be met by a growing spirit of prayer and circumspection, on the part of the friends of Zion. Calling into action the gentleness and firmness, the humility and perseverance of the Gospel, they shall not fail of success.

The events of the past year give strength to the impression that the church is rapidly approaching an important crisis. There is grief in our hearts,—but it is not the grief of consternation. We mourn over our vast and increasing desolations. We lament the lukewarmness of many who profess to be the followers of a self-denying and zealous Master. We deplore the false zeal of errorists, and the fruitless hostility of inconsiderate men to the institutions of religion. We find cause for humiliation in the fact, that revivals of religion have not been as extensive, as those which on some former occasions it has been our privilege to record. Whatever gloom may seem to hang over the church is intended for her admonition.

Every thing admonishes us, that what we do must be done quickly. During the past year, the names of M'Farquhar, Crawford, Hunter, Blair, Coe, Ogden, Wilson, Weir, Freeman, Hill, Bishop, Smith, Blatchford, have been added from among our number to the list of the worthy dead. While we cannot but feel the admonition, which their memory awakens, the church mourns their removal as a public calamity.

Trials were needful to awaken her to a just sense of her duty. We are

imperiously called to demonstrate our faith in the Saviour of men, by our devotedness to his cause and to his glory. Shall we zealously support our Missionary and Education, and Theological Institutions, assured, as we are, that they will eminently conduce to the prosperity and glory of the church;—or, shall we suffer them to languish and decline! Let every friend of Zion and of man make his election. We rejoice that the period has arrived when this question must be answered. In the confidence that many, very many, are prepared to act a consistent and faithful part; and cheered by the light which the zeal of christians and the graces of the Holy Spirit, cast through every interposing cloud, we are prepared to announce, that there is no cause for despondency. Beyond all that is obscure and cheerless, a vision of blessedness breaks upon our view. *Arise shine, for thy light is come, and the glory of the Lord is risen upon thee*, is the voice of the King of Zion to his church. And were the darkest of her seasons yet before her, she should still advance with a steady and increasing light until her glory struggles into everlasting day.

By order of the Assembly,
WILLIAM NEILL, Stated Clk.
May, 1823.

[The General Assembly of the Presbyterian Church, have appointed the first Thursday of November next, as a day of Thanksgiving, Humiliation and Prayer.]

REVIVAL IN BOSTON.

There is every week increasing evidence of the special presence of the Lord in this city. Perhaps new instances of conviction are somewhat less frequent now, than at some periods of the revival, but the good work is clearly progressing, and is accompanied by the fullest demonstrations of an Almighty agency in its ad-

vancement. Conviction is deep. Great solemnity prevails through all religious meetings held within the bounds of the Congregations which are specially visited in mercy; and there is no room to doubt that "greater things" will yet be seen—that other churches in the city will yet be blessed with a share in this refreshing from on high—and that much of the mass of ungodliness yet remaining will melt away, if our fellow Christians in other parts of the land, will continue to bear us on their hearts before the throne of God, and resolve never to cease their importunity till the truth as it is in Jesus, shall succeed in all our congregations to the errors that now abound. We hope and pray that our brethren every where will lift up holy hands to God for us, continually.—*Recorder.*

MINISTERIAL VISITATION.

There is an interesting communication in the Boston Recorder on this subject, of which the following is an outline. In a distant town in New England, a respectable and hopefully pious lady called on her minister. She took occasion to complain that he seldom visited her family; and that others made the same complaint. In short, she plainly told him, she thought he *might and ought* to visit his people more. The good man made at the time a short meek reply, and begged her prayers that he might be more diligent and faithful.

The conversation then shifted; and the afternoon was spent very pleasantly and profitably. The minister however related the following anecdote. A wealthy farmer in one of the middle states contracted with a poor laborer whom he had often hired, to do several days work for him in a field equally distant from the poor man's house and his own, and considerably distant from each. The laborer was to commence his work at

the rising of the sun, and expected of course that his meals would be sent him according to custom.

Towards the close of the day, the farmer visited his field, and found his laborer sitting and musing under a tree.—He hastily reprov'd him for his idleness, and complained that he had not done half so much as he expected. The laborer informed him, that he had worked till very late in the morning, but no breakfast was sent. Being very faint, he went to a neighbor and borrowed money, to procure a breakfast at the public house. He then labored till late dinner time, and indeed till he was exhausted, and had been sitting an hour under the tree meditating what to do. He did not like to borrow again, till he had paid what he now owed. He dared not call on strangers. At the tavern poor people could obtain no credit. And if he went home, he must take bread out of the mouths of his children. Besides, the farmer already owed him for several days' work, on an old score, which he had really needed. The farmer recalled his complaint; paid his arrearages, and for several days in advance; said his family must have forgotten to send his meals, which he really supposed had been sent; promised his family a quarter of veal; and acknowledged that *the laborer is worthy of his hire*. The laborer now fulfilled his duty punctually and joyfully; and the farmer continued to hire him, and to send his meals; and sometimes to pay him a little in advance to prevent his running into debt.

The good lady was pleased with the story; but did not dream of its application, till it recurred to her mind at a wakeful midnight hour. She awoke her husband, told him the story, and eagerly inquired if he had paid the minister for the year almost closed? Why, no, he believed not. The collector had not called. He

did not know that the taxes were even assessed. Indeed, now he tho't of it, the salary was not yet voted. How then has he lived, and provided for his family without means? He has no property, is in debt for his education, has a large family, and expensive company. How does he live? Why, by borrowing money, I suppose, and by getting credit. The lady saw at once that her minister must labor under very disheartening embarrassments, and no longer wondered that he could find no more time for visiting, being punctual in all other duties. She remarked to her husband, we do not treat our worthy minister so well as we do the men who labor in our field, and who in many cases are wretched men. We pay them punctually, often, in advance; and always provide their *meals* in due season. But while our minister is laboring in the vineyard, we do not even give him his *meals*.

The next morning the husband repaired to his minister, paid him \$20, and took an order on the treasurer. Nor did he fail to carry him also a quarter of a fatted calf, a good cheese, and a few pounds of butter, as a present from his wife, who bade him thank her minister for his story, and recall her complaint. Her husband was a man of influence, and by their joint exertions they soon brought others to feel and act with the same becoming promptness. The minister's salary has ever since been paid as fast as he has needed it; accompanied by many little presents, useful to him, and grateful expressions of the love and esteem of his people. He feels his obligations to a kind, generous, and *punctual* people. His people have considered their laborer worthy of his hire. He, in return, has been faithful, and devoted all his time to their good. The Spirit from on high has been poured upon them; many sinners have been converted, and a declining

church greatly enlarged. The minister's salary has been raised; and he is so far freed from his embarrassments, as not only to preach benevolence, but to set a good practical example of *doing good*.

Would it not be happy for many churches and ministers, if a few worthy *females* would awake their husbands at midnight, and influence them to arise in the morning, and go and do likewise? Is it not lamentably true that many parishes do not assess their minister's salary till the close of the year; and not collect it in six or twelve months more? May not this astonishing want of punctuality, this careless remissness, be *one* source of the low state of religion? Let people no longer rob God, and cheat their own souls, by neglecting their *spiritual laborers*. Let them cheerfully and *punctually* bring all their tithes into the Lords store-house, and prove him if he will not open the windows of Heaven and pour out a great blessing upon them. *Mirror.*

We have hitherto published nothing respecting the religious situation of France. The extracts which follow are calculated to shew that the christians of that country are not idle on the great subject of spreading the gospel. A letter from France states that Missionary associations were establishing from the Alps to the Pyrinnees and from the Mediterranean to the Atlantic. The writer subjoin several extracts of letters to shew the feeling of the people on the subject. We shall present our readers with one or two of these extracts: *Extract of a Letter from a pious Layman, resident in a small town in the Mountains of the Cevennes.*

February, 1823.

"I was invited on Sunday to a

meeting which was to be held the next evening, it being the first Monday of the month, for the purpose of imploring the divine blessing on the Missionary Society of Paris, &c. The Meeting was held in a private house. I was punctual to the hour appointed; but instead of being among the first, I was the last. I found about 120 persons already assembled, and it was easy to perceive by their seriousness that they were deeply interested in the object of the Meeting. Though I did not observe among them either the rich or the wise of this world, I could not but enjoy the consoling conviction that the Lord, who is no respecter of persons, was in the midst of these sincere worshippers, and that he would not send them away without having opened to them the precious and inexhaustible "Treasures of wisdom and knowledge that are hidden in Christ."

"I was much edified by a prayer full of unction offered by a young woman, in which, after returning thanks to the Saviour, for having condescended to introduce us into that church which he purchased with his own blood, and on which he had shed his blessings in every age, she deplored with humility the misery and helplessness of the hundreds of millions of his creatures who were still groaning in the horrors of the dark night of Belial, destitute of spiritual succour, and prayed the Lord to deliver them from their unhappy state, by blessing to this effect the benevolent labors of "our dear Parent Society for Foreign Missions established at Paris." These were her expressions—a Society whose tender and charitable solicitude extends to these desolate lands, and designs to send to them Missionaries, in order to diffuse among them the reviving beams of Gospel light, by making known to them Him who is "the light of the world."—I have every ground to believe that these

prayers were not in vain in the Lord who answers the humble and fervent desires of his people.

"Verses of Psalms and Cantiques suited to the object of the meeting were sung. The address from the Society of Paris was read, and a collection was made at the close of the service in favor of the Society. The amount of the collection was small, because it was strictly the mite of the widow, and the farthing of the poor; but as Meetings will be held on the first Monday of every month, when the sum is larger it will be forwarded to Paris.

"I mentioned the next day to one of our pastors the delightful service which I had attended the night before, and he assured me that if they had received the official circular from Paris, a public prayer meeting would have been held in the Temple."

Extract of a Letter from the foot of the Pyrennees.

January 10, 1823.

"Our first business on the receipt of the address from the Committee of Paris, was to assemble on the first Monday of the month, to recommend your Society to the blessing of the Lord; and I hope that every Christian of our flock will also pray in his closet, and in his family, that you may be blessed with wisdom from on high. Yes, may the Lord shed on you the same blessings which have so visibly accompanied the labors of those societies which are your elder sisters, and may thousands of souls be turned from darkness to light. I send you 60 francs collected at our first Meeting, and to which some Catholics contributed."

MOUNT ARARAT.

Von Kotzebue, an officer of the Russian army, who travelled with the Russian Missionary in 1817 into Persia, and part of Armenia, is the first

traveller we ever read of, who had seen Mount Ararat, on which the Ark of Noah rested.

Many fabulous accounts, he says, are told of this mountain by the inhabitants in its vicinity; but that it is inaccessible to mortal foot, owing to the steepness of the sides, and the perpetual ice and snow with which its sides and summit are covered; a Turkish Pasha having a few years since made the attempt and failed. A few years since an immense quantity of ice and snow slid down from the summit of the mountain into the valley, and the inhabitants told him that a plank of which Noah's Ark was composed, came down with it.—

An Armenian convent stands at the foot of the mountain, or in the valley, which, they say, stands on the very spot where he first kneeled down to pray when he first descended from the mountain. They also alledge that the city or village of Erivan, which stands on the plain in the vicinity of the mountain, was built by Noah shortly after the deluge. In short, the Armenians in that quarter, and they seem to be the only inhabitants who seem to have any knowledge of the Ark or the deluge, say that Noah planted all the villages and cities in that vicinity, while some of our historians allege that he travelled immediately to the East and founded the empire of China.

Kotzebue gives few other particulars with regard to Ararat, or of the traditions of those living around it, except those above noticed. Whatever traditions there are, are all preserved by the Armenian church. The height of the mountain he does not give, though it must be of considerable height, being always, as he says, covered with perpetual snow, and its summit above the clouds and surrounded with mists.

American Eagle.

From the Boston Recorder.

The Papers mention a horse race at Jamaica, Long Island, on the 27th ult. at which between 40 and 50,000 persons were present—\$250,000 were betted on the result—and beside the loss of time, and the depravation of morals, \$150,000 were wantonly thrown away in this "game of chance," or game of cruelty!

Here then, in a single day—on one little spot was more expended to uphold the kingdom of darkness, and confirm the voluntary bondage of men to Satan, than can be collected from all the benevolence of the United States in a whole year, to enlarge the kingdom of Christ, and bring men into the liberty of the sons of God! And yet there are men who have the hardihood to complain of the friends of missions and of God, as guilty of robbing their fellow citizens, when they ask them to give a little from their abundance, to make the Saviour's name known to the ends of the world!

ANECDOTE.

A little girl of my acquaintance having disobeyed her mother in a trifle, soon after fell and hurt her very much; so that she was afraid she should die. When she recovered from her faintness a little, she addressed her mother in the following manner: 'Mama, if I had not disobeyed you, I should not have fell and hurt me. I hope I shall never do so again. I hope Mama will often put me in mind of this, that I may ever be obedient.' And now, dear children and youth, who read this, do you ever feel that when you hurt you, or when in distress and trouble, that perhaps all this is because I have disobeyed my kind parents. Yes, and in disobeying them, I have disobeyed the good command of God, which is, 'honor thy father and thy mother,' &c.

CARLISLE JUNE, 13.

AMERICAN SOCIETY FOR MELIORATING
THE CONDITION OF THE JEWS.

We stated week before last, that Rev. Mr. Frey, the converted Jew, and Agent of the Society for Meliorating the condition of the Jews, was expected to preach in this place on the 10th. According to appointment he occupied the pulpit of the Presbyterian church at half past seven, P. M., on that day. The evening being unpleasant on account of rain, the house was not so full as it otherwise would have been; considering this disadvantage however, the attendance was numerous. The service was commenced, by singing the 102 Psalm, from the 13 to the 16th verse, exclusive: after which Mr. Frey, addressed the throne of Grace, in a manner which must have caused the affections of christians to rise with the speaker, in soft ejaculations for the common object. With what fervency did this child of Abraham pray, that the salvation of the Jews might speedily arrive! How well he knew their case!

After prayer, he addressed the audience from the portion of scripture, found in St. John's gospel, 4th chap. 22d verse: "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." The subject was introduced by a few remarks in explanation of the text; showing—how ignorant the woman of Samaria, to whom Jesus was addressing himself in the text, was, to the true meaning of right worship;—the incapability of an unsanctified mind to understand things of a spiritual nature;—the worship of the Samaritans was a hereditary custom, handed down from posterity. He was aware however, that the time when all should come to the knowledge of the Son of God, will come. After further prefatory remarks, he proceeded in the following order:

1st. *Nature of the salvation alluded to in the text.* It is a salvation which recovered sinners from the curse;—a salvation, which released them from slavish fear;—a salvation, which raised them from the pit,—and, a salvation, which restored them to the privileges of the sons of God. Under this head he also

described the character of those who had partaken of this salvation. They are those who possess a meek, gentle and affectionate spirit, and can understand the nature and spirit of the worship of Jehovah. He then asked, is it not a great salvation? "How shall we escape if we neglect so great salvation?" We are sorry we could not collect more of the ideas of the speaker, as this part of the discourse was extremely interesting. We shall now refer to the second part, a few leading ideas of which, is all that can be given.

2d. *Salvation is of the Jews.* Here he referred to the primitive state of man; to the immaculate happiness Adam could have enjoyed had he only continued in his innocency. See him enjoying the presence of the Lord in the garden, as his bounteous and gracious companion, holding converse with him. But this congenial fellowship was forfeited by sin; this happiness was lost; this communion was dissolved; and where was man to flee? Adam saw no way to escape. To whom would he resort for succor? God was offended: Would he ask the assistance of angels? They could insure him no salvation; for the legion of their holy order who had sinned, were cast off forever; hence, what could be the fate of the obnoxious man? Their expectation certainly was, that he would be banished from the presence of God, and left without a deliverer. But the Almighty king of the Jews had more propitious designs toward him—"The seed of the woman shall bruise the serpent's head," was his determination; and the blessed Saviour volunteered his service to rescue the offender—"Deliver from going down to the pit for I have found a ransom." Salvation is of the Jews—for, to them were entrusted all the ordinances of God's worship,—all the types and shadows,—all the promises of a Messiah. "In Isaac shall thy seed be called," was a promise made to Abraham, their father, which they cherished as their own. David, one of their kings, was to be his kinsman. But now look at the desolation which has spread itself throughout the Jewish world? Look to Poland, Germany, Palestine and elsewhere, and see millions of them, wretched and ignorant, who, according to the flesh, were heirs of salvation. Notwithstanding the effect this

picture might have, we must believe that "they shall be brought in with the fullness of the Gentiles."

3d. Our attention was called to the *present state of the Jews*. They are like the ignorant Samaritans, who worshipped they knew not what. For proof of this he said, that they are without the *Gospel*, and have been for centuries. Formerly they were the peculiar people of God. The only scripture they are now in possession of, is the five books of Moses, with some few sections of other parts of scripture;—they are entirely destitute of the writings of the Prophets. How are they to be brought to the fold of Christ, without means being used. The Rabbis will not preach Christ. Some are disposed to say that the Jews do know the way of salvation, but will not accept it. This he disproved by living facts: There are NINE MILLIONS of Jews who have never seen, nor perhaps heard of the New Testament; and consequently have no evidence of his being their Saviour. He here produced preponderating arguments to show the unreasonableness of those who reprobate the Jews for not receiving the gospel, even were they in possession of it. They are educated and instructed to hate the name of Christ; and as by instinct, they abhor and consider him a lying imposture. Are not christians often found to embrace the gospel, without inquiring into its authenticity. They believe it because their parents told them it was true. And why may not Jews do the same? In many instances they are persecuted by professing christians; denied the privilege of citizenship; are not allowed the same advantages in their professions; and christians will not mingle with them.—Many other good pleas were brought to shew the consistency of their present unbelief; but our limits being small we must haste to the conclusion.

In conclusion he stated the object he had in view, in visiting them at this time—to procure patronage to the society for which he is agent. After service was concluded, Mr. F. rose and made some remarks recommendatory of a monthly paper owned by the board entitled "Israel's Advocate," the first number of which is in our possession; it contains news relative to this people, and minutes of the society's proceedings;—he also urged the

establishment of an auxiliary society. Accordingly a paper was opened and a number of persons came forward and gave their names as members of a society auxiliary to the parent institution, and intend to contribute one dollar each, per annum. May the same spirit which appears to animate this able servant of the Lord, spread its influences through the world till the blessed season of millennial glory shall shine in its effulgent brightness.

The collection which was taken up on the occasion, amounted to upwards of 21 dollars.

NOTICES.

The persons who subscribed on Tuesday evening last, with a view of forming themselves into a Society Auxiliary to the "American Society for Meliorating the Condition of the Jews," and the citizens generally favorable to this object, are respectfully invited to meet in the County Hall on Thursday evening next, to adopt such regulations as may be deemed necessary for the government of the Society.

The Annual Commencement of Dickinson College, will be held in the Presbyterian Church in the borough of Carlisle, on *Wednesday, the 25th day of June*, where the citizens of Carlisle, its vicinity, and strangers, are respectfully invited to attend.

The Board of Trustees will meet in the College Chapel, the day preceding, viz. on Tuesday the 24th of June, at two o'clock, P. M.

By order of the Board,
JAMES HAMILTON, Sec'y.

Masonic.—The ceremony of laying the Foundation Stone of the new Masonic Hall, in Chambersburg, will be performed by the Brethren of George Washington Lodge No. 143, on *Tuesday, the 24th June next*, (St. John's day) at 10 o'clock, A. M. To which the brethren of neighboring Lodges and all members in regular standing are respectfully invited to attend.

We owe an apology to our correspondent for keeping back his communication so long; the crowd of news which came in, shoved it out; it having been two weeks in type.

For the *Miscellany*.

"*Maxima est Veretas.*"

Man being a creature endued with rational faculties, and destined to a life regulated by the decisions of a conscience and an enlightened judgment, is most effectually restrained from aberration, by impressing upon his mind a conviction of his error. As a mean of moral correction, the threatnings of punishment, or promises of reward, are doubtless of much avail; but they are only so, as subordinate to the impulse of a convinced judgment. Where the moral preception of the offender is not acted upon, all the soul-appalling terrors of Tartarus, aided and enforced by the high and facinating enjoyments of the celestial world, may be utterly fruitless in the task of his reformation.

The sojourn of man here, exhibits little else, than a scene, chequered by the vanities of his transgressions; various as these transgressions are, I think there is but little hazard in saying, that the *outrage of truth* is of most frequent occurrence, and perhaps, productive of the least degree of compunctious feeling. This is to be chiefly accounted for, by the intimate union subsisting between this moral principle and the structure of society, together with a prevailing idea, that the obligation of truth is resolvable into civil expedients. The transactions and intercourse of the social body are materially dependent upon the faith of its members: Their mutual necessities require mutual succor, and the formation of numerous and multifarious engagements; and the very basis of those engagements, is the confidence of the parties in each other for a sacred adherence to truth. This state of things is essential to the integrity and well

being of the body politic; and was man actuated by upright dispositions, this extensive conversancy of truth with the affairs of his life, instead of presenting him with the affairs of his life, instead of presenting him with a range of wickedness, would afford to him a wide field for the practice and exhibition of virtue: for as every act of his life has more or less to do with the requirements of truth, he is continually provided with an opportunity of exemplifying its force.

The primary and an efficient step in correcting the evil, is the cultivation of right sentiments among the people, relative to the obligation of truth. Upon this subject, the writings of some men, who have been not a little distinguished in the world too for genius, piety and literary attainments, have unfortunately been productive of more mischief than benefit. That the obligation of truth, on any given occasion, is determinable by the views which the person concerned may entertain of its expediency—in other words, that the fallible calculations of man, of the general and particular consequences resulting to society, from an observance or violation of truth in a particular instance, are the only and proper test of its binding authority, is a tenet, as inconsistent with just conceptions of the nature of Deity, as it is hostile to the interests of civil society; and yet this is a doctrine, which in some schools of considerable eminence, has been zealously inculcated, and a little observation will suffice to shew, has pretty largely obtained. How strange that the reflections of a disciplined mind should engender such a monster! How weak would be the ligament of the social compact, and what a phantom virtue, if the claims of truth were as variant as the judgment of men, and as subordinate to the views of passion and self interest!!

If it be true that the will of the

Deity is the fountain of all moral obligation, the observance of truth is equally imperative with the observance of any other moral virtue; and that this supposition is correct, may be easily demonstrated: It is obligatory on the creature to obey the will of its creator; we are taught to believe that moral virtue is an essential attribute of the creator of man; consequently, the practice of it accordant with his will, and incumbent on his moral creatures. This idea, indeed, would be stamping with guilt every, even the slightest departure from the sphere of truth, be the pretext what it may; for the obligation cannot have two sources, and the source must be capacious as the issue from it. A moral principle cannot be binding in one case because essentially binding, and liable to be disregarded in another, because apparently irreconcilable to some calculation of worldly profit. It is never competent to man to introduce collision between the designs of his creator and his own interest; they are always parallel. Prosperity will always, if proper, be accorded to the love of virtue, and adversity can never be repelled by its wilful and habitual violation. The bearing of these remarks upon those established fictions of the law, that have been adopted with a view of reaching the equity of the cause litigated, may probably furnish matter for another essay; for the present, it may be suggested as a quere to some of your legal readers.

VIRTUS.

Old Judge of Probate's gift.—The Agent of the *New England Tract Society* is authorized to say that an 'Old Judge of Probate' has devoted \$100 to the printing of a Tract which shall point out the duties of a moral kind, which *Guardians* owe to the fatherless children committed to their care, and which *they* on the other hand owe to their *Guardians*. The

civil law may protect the *property* of the fatherless; but it makes small provision for their *spiritual wants*.

Radama, king of Madagascar, is so anxious for his people to receive instruction, that he sends for parents and desires them to send their children to the missionaries. Such influence must bring great numbers to the schools.

For the Miscellany.

Heardst thou of Him, who, e'er the chaos sprung
From shapeless mass and aspect complicate
Into a perfect world: or e'er heaven
In meteor dress arrayed, shot forth
A ray of light, the darkness to dispel
From off earth's face: or e'er man,
The image of the mighty God, had yet
The breath of lives inspired? Say
Heardst thou of Him who, long e'er these had
been,
Didst wield the sceptre of eternal heaven,
And claim the praise of spirits justified?
'Twas He, the same, who towards man with
love,
And pity moved, e'en on this earth t' appear
Didst not disdain, nor e'en man's nature
To assume, nor yet refused to die
The cross' dismal death, to expiate
In room of ruined man, justice most divine.
Such love, such mercy vast, and heavenly
grace
Man's loftiest strains of praise and love demand.
Oh, then, with love Messiah's love requite,
In hope of bliss throughout an endless world!

AMOR.

Chambersburg, Jnne, 3.

MARRIED—On the 5th instant, by the Rev'd. B. Keller, the Rev'd. *Christian Frederick Cruse*, of Philadelphia, to Miss *Ann Victoria Watts Gallaudet*, daughter of P. W. Gallaudet, esq. late of the same place.

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